THE WESTERN LUMINARY.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 20.—Vol. III.] LEXINGTON, KY. WEDNESDAY, NOVEMBER 15, 1826. [Whole No 124.

THE JEWS.

Expectations of the Persian Jews regarding the Messiah.—In conversation with certain Rabbis when at Bushire, Mr. Wolf inquired, "Do you anxiously expect the Messiah?" to which one of them replied in these words—*Rabbi Yesrial*, "None of the Jews scattered in the world expect, and have reason to expect the Messiah with more anxiety, than those Jews scattered throughout Persia. For the Gentiles in Persia do not only compel us to pay heavy tribute, but they have likewise set over us task masters, to afflict us with their burdens; every Persian is a Haman to us. They make us serve with rigour, we must work for them without being paid, and like Pharaoh of old, they make our lives bitter with hard bondage. Read the Bible, and see all that the children of Israel have suffered, as well in Egypt, as in Babel; and you will then know well what we suffer here without my telling. At Bushire itself, it is not quite so bad with us as at Shiraz, and throughout Persia, for the governor of this place is no Persian; but go to Kazeroon, Shiraz, and to the city of Isfahan, and you will know how we Jews are treated."

The Bible.—To an interrogation respecting their attention to the reading of the Scriptures (the Old Testament) Rabbi Abraham made the following striking and beautiful reply, "The Bible is our water, for it is written, "Ho, every one that thirsteth, come ye to the waters." The Bible is our wine, a wine which we have to buy, without money and without price; the Bible is a wine that maketh glad the heart of man; the Bible is our milk, and the Bible is our honey, for it is written, "Thy lips, O my spouse, drop as the honey comb, honey and milk are under thy tongue."—*Religious Chron.*

REVIVAL.

Revival in Fabius, Onondaga Co New York.

The work in this town began to be visible in the month of July. It appeared, in the waking up of God's people from their long sleep of death There were no subjects of conversion till the beginning of August.

Among the first who were brought down, was one who had been a confirmed infidel—who having deeply studied the philosophy of Voltaire, Hume, and others, had coolly set aside the Bible as a dream or a falsehood. But his refuges of lies were torn away from him, and he was seen prostrate, crying for mercy. The next Sabbath he publicly renounced his former belief, gave an account of his exercises of mind, and his hope in a crucified Redeemer. This seemed the signal of further victory. The ranks of the wicked were broken, and their boldest champions fell on every side. The inquiry meetings became crowded, while writhing agonies and bursting sobs told the distress that tortured the soul.

My limits will not admit of particulars, though many individual cases have been of uncommon interest. We can only say that the work is still in progress, and that since the 1st of August, not far from 30 have become hopeful subjects of renewing grace. Of this number, more than half are heads of families; and, a thing which is uncommon in revivals, more than half are also males. The greatest portion of these had been *profane swearers;* and while *this was their life*, in sentiment they were *universalists, deists* and *atheists*. On one street, there were three neighbours adjoining each other, one of whom was an atheist, the next a universalist, aged 73, and the next a deist. The deist, with his wife and three daughters—the grey-headed universalist, his wife, son and daughter, and the atheist, are all found now sitting at the feet of Jesus, and bowing around their family altars. The men, with scarcely a single exception, come forward and lead in the meetings for prayer; and O, to hear prayer and praise the most fervent, from mouths lately filled with cursing and blasphemy, it is enough to melt a heart of marble!

West Rec.

A LUTHERAN PAPER.

We have just received the first seven numbers of a new monthly publication, of the pamphlet form, entitled the "Evangelical Lutheran Intelligencer," conducted by a committee of clergymen appointed by the Synod of Maryland and Virginia, and issued at the Citizen office, in Frederick, Maryland.—The paper appears well, both as to character and execution; and the editors say that though this denomination now embraces one thousand organized communities, which have recently been bound together in a general synod, and which are at the present moment putting forth their energies for the establishment of a Theological Seminary, the denomination have not hitherto been furnished with a single periodical of the kind.

Western Recorder.

Lutheran Synod.—The thirty-first Synod of the Evangelical Lutheran Church in the state of New York, was commenced at Coleshill on Saturday the 2d Sept. Among the transactions of this Synod, was the ordination of five gentlemen to the work of the Gospel Ministry. "This, (says the Lutheran Intelligencer,) is one of the seven independent Synods now composing our church in the U. States, and one that has even evinced the greatest zeal for the church, yes, we may safely add, that has contributed more to promote the interests of our church than any other Synod. We have, however, great cause for gratitude to God through whose mercy and grace a reviving spirit has of late operated with much success throughout our synods" *Fam. Vis.*

Western Theological Seminary—At a meeting of the general assembly of the Presbyterian church in Philadelphia on the 24th of May last, the following resolution was adopted, viz.

"*Resolved*, That the Western Theological Seminary shall be located either in Alleghany Town, in the vicinity of Pittsburgh, or at Walnut Hills, in the vicinity of Cincinnati, or at Charlestown, Indiana, as the General Assembly of 1827 shall decide."

At a meeting of the Cincinnati Presbytery, held at Harrison on the 6th of October 1826, twenty two members being present, it was unanimously *Resolved*, That this Presbytery will unite their efforts to obtain the location of the Western Theological Seminary at Walnut Hills, inasmuch as the 1st Presbyterian Church there have offered twenty acres of land, in fee simple, for the permanent site of said Seminary. R. H Bishop, *Moderator*.

Daniel Hayden, *Clerk*.

Published by order of the Presbytery.

Joshua L. Wilson, *Stated Clerk*.

Graduates of Colleges in U. S—The annual commencements of seventeen of the Colleges in the United States, including most of those in any way distinguished, have already occurred for the present year In reviewing the list already published we find the number of graduates at each college to have been as follows:—

Waterville College, Me. 7; Bowdoin College, Me. 31; Dartmouth College, N. H. 37; University of Vermont, 13; Middlebury College, Vt 19; Amherst College, Ms. 32; Williams College, Mass. 24; Harvard College, Mass. 53; Brown University, R. I. 27; Yale College, Ct. *one hundred;* Columbia College, N Y. 24; Union College, N. Y. 71; Hamilton College, N. Y. 28; Nassau Hall College, N. J. 29; Dickinson College, Penn. 14; University of Penn. 8; Hampden Sydney College, Vir 11 Total 528.—*Rel. Chron.*

Cherubim and Seraphim.—"Papa," said a little boy to his father, "what is the meaning of the words Cherubim and Seraphim, which we meet with in the Holy Scriptures?" "Cherubim," replied the father, "is a Hebrew word, signifying knowledge. Seraphim is another word of the same language, and signifies flame. —Whence it is supposed that the Cherubim are angels who excel in knowledge; and the Seraphim are angels likewise, who excel in loving." "I hope, then," said the little boy, "when I die I shall be a Seraph; for I would rather love God than know all things!"

Extract.—Believe me the world is a mighty pleasant creature; only do not, as I said before, expect too much from it. In the hour of peace, of prosperity, and relaxation, seek the world; hope nothing from the world in the hour of sorrow. Hope little even from friends; try them not too much; it is painful to find them wanting. Trust only in that world which is not now, but which must come to all, whether they will or not. Look at the great word written over the portal of death—ETERNITY; and seek your comfort there.

TRUE GREATNESS.

He is a great and self-poised character, whom praise unnerves not; he is a still greater one who supports unjust censures; but the greatest is he, who, with acknowledged powers, represses his own and turns to use undeserved censures.

From the New York Observer.

WONDERFUL PROGRESS OF THE GOSPEL IN THE HARVEY ISLANDS.

Our readers will remember that a year or two since, Messrs. Tyerman and Bennet were sent out as Deputies by the London Missionary Society to visit their stations in the Society Islands and the vicinity, and to report on the state of religion among the natives. A little time previous to their visit, the Missionaries had sent out a considerable number of native teachers from the Society Islands to the Harvey Islands, [the principal of which are Mangeea, Rarotonga, Aitutake, Maute and Atui,] which lie between 500 and 600 miles S. W. by W. of Tahiti, and to the Islands of Raivavai, [the principal of which are Ruruta, and Rimatara,] which lie between 350 and 400 miles south of Tahiti. At the time that Messrs. Tyerman and Bennet visited the Harvey and Raivavai islands, the native teachers had been there but a little time, and the fruits of their labors, although very encouraging, had but just begun to appear.—We are now pleased to learn from the London Missionary Chronicle for September, that the progress of the Gospel at these new stations has been even more rapid and wonderful than at the Society Islands. In October last, Mr. Bourne, one of the Missionaries at Raiatea, was sent in the brig Haweis on a voyage to the new stations, for the purpose of learning the success of the native teachers, and of encouraging them in their labors.—The following abstract of Mr Bourne's Journal of his voyage, contains the gratifying result of his observations.

Visit to Mangea.—Davida and Tiere were the two native teachers sent to this island. They were left there by Messrs. Tyerman and Bennet on their way to New South Wales, in June, 1824. Tiere died about three weeks before Mr. Bourne's arrival. During the first two months of their residence on the island, a few embraced the Gospel, and that number was afterwards increased to 120, which is about one tenth part of the whole population. "The Christians," says Mr. B. "were easily distinguished among the crowd that collected on our going on shore, by the neatness of their dress, and their orderly behaviour." Immediately after landing, Mr. B. proceeded to the teachers' house, which he found equal to any of the houses of the natives at the Society Islands. The Chapel was not far from the teacher's house, and the dwellings of the Christian converts were scattered around it.

"After the curiosity of the crowd had been a little satisfied," says Mr. B. "I requested them to adjourn to the house of worship, which was soon filled. Great numbers, who could not get inside, surrounded every part of the house, and listened with attention. Davida began with prayer; after which I addressed them on the love of God, in sending his Son to die for them. I then exhorted those who had embraced Christianity to remain steadfast, and those who still adhered to idolatry, to forsake it, and recieve the light sent down from heaven. I returned with Davida and his little flock to his house, where we spent some time in conversation, and again exhorted them to constancy. I addressed a word of affectionate advice to Davida, in reference to the work in which he was engaged, and promised that another laborer should be sent to him the first opportunity. After supplying him with elementary books, &c. and what few articles we could spare, for his own use, and for barter, I commended him to God, and bade him farewell. We then returned on board, and bore away for Rarotonga."

Mr. B. says that the Christian converts are diligent in their learning. Some can read the spelling book, and a few are beginning to read the Scriptures. Family and private prayer is strictly observed among them, and they pay great respect to their teacher; and although the king and the principal part of the people are still idolaters, they are upon the most friendly terms with Davida, frequently visiting him and bringing him presents of food. All idolatrous distinctions have been abandoned by those who have embraced Christianity in the island, and there is reason to hope that the Gospel will soon be universally embraced.

Visit to Rarotonga.—Mr. B. arrived at this island on the 5th of October, and was welcomed by the teachers and a considerable number of the people. After the visit of Messrs Tyerman and Bennet, the most determined hostility had been manifested by the remaining idolaters, against those who had embraced the Gospel, and had eventually led to a conflict which terminated, without loss of life on either side, in victory on that of the Christians. The vanquished afterwards entreated that their names might be enrolled as worshippers of Jehovah, "and their cumbrous deities," says Mr. B., "fourteen in number, (and about twenty feet long and six feet in diameter) are now lying prostrate, like Dagon of old."

Of the advance made in improvements of every kind since the introduction of Christianity, something may be learned from the following extracts from Mr. Bourne's Journal:

"The chapel, 240 feet by 42, is an excellent native building, well plastered. The king's house, 36 feet by 24, is plastered, and tastefully fitted up in the interior, with painted cloth and ornamental shells. It contains eight rooms, with boarded floors. Adjoining, is another plastered house, 138 feet by 20, in which the king eats, and where his servants and dependants reside. Makea is a fine handsome man, much resembling, in his features, the late King Pomare. He has eight sons and four daughters. The house in which the two teachers reside, is another good building, 90 feet by 30, most of it floored with boards, and containing various apartments furnished with bedsteads, sofas, arm-chairs and tables, all of native manufacture. There are several hundred houses in the settlement, of which one hundred and eighty are plastered.

"The king and principal chiefs can read well in the Tahitian Spelling book, and hundreds, yea, I may say, thousands of men, women and children, are making rapid progress in learning. Dr. Watts's Catechism of Scripture Names, they have learned perfectly, as well as the Tahitian Catechism. Family and private prayer is generally observed. Plurality of wives is entirely abolished. The people show great respect to their teachers. Three kings, (or principal chiefs) formerly governed the island, (viz. Makea, Tinomano, and Pa.) between whom frequent and bloody wars formerly raged; but now, by universal consent, the whole power is vested in Makea; and thus contention for power, that apple of discord, has been wisely cast away by the islanders. Cannibalism and infanticide also have ceased. The population of this island may be safely estimated at from six to seven thousand.

"*October 5th.*—In the evening, those who had been baptized made a feast, to which we were invited; and while we were partaking of the luxuries of the island, several of the natives got up and made some sensible speeches. One observed, that our Lord foretold Peter's denial; let us also (added he) beware lest we deny him in our hearts. Another made some judicious remarks on John iii. 6.: 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' And I must confess, I was surprised to hear such addresses from those who so short a time ago were ignorant idolaters.

"*October 7.*—About noon, the people assembled at the chapel, to the number of two thousand. I addressed them from Matt. xxviii. 20.; after which I baptized one hundred and ninety four adults, and one hundred and two children. The greatest order prevailed during the whole service. In the afternoon I had a meeting with the young people and children. About seven hundred attended. They correctly answered every question in Dr. Watts's Catechism. I afterwards addressed them, and concluded with prayer.

"In the evening, the people held their stated Friday evening meeting, in the chapel, which was lighted up with candle-nut oil. About three thousand were present. I commenced with prayer and an address, after which several passages of Scripture were correctly quoted and appropriately applied by the natives. The two deacons who accompanied me, then addressed them in an encouraging manner. I could not help contrasting the behaviour of the people now, with what I witnessed on our former visit. We were then afraid to land, conceiving our lives would have been endangered; but now we felt as easy as though we had been among our own people. Then the natives came alongside the vessel without any clothing at all; but now the greatest propriety in dress was manifested among all classes. At our former visit, the Tahitian teachers were compelled to keep watch the whole night, to preserve their wives from the violence of Makea; but now he has given up all his own wives (formerly eight in number) except one. He is constant at school, is diligent in his attendance on the means of grace, and approves of every plan that is proposed for the spiritual and temporal benefit of his people. There is also, apparently, more modesty among the females of this island, than on any other in the South Seas with which I am acquainted.

"*October 3.*—In the morning the people again assembled at the chapel. I addressed them on the subject of the *new birth*, after which I baptized 129 adults, and 71 children, making together 496 who have been baptized during our present visit. One thousand were baptized formerly, so that the whole number of those who have now received the ordinance of baptism on this island, is 1496. On this occasion the number of natives present, could not have been less than from 3,500 to 4,000.

"The Tahitian teachers, Papeiha and Tiberio, deserve great commendation for their activity and diligence in their work.

"Much has been said in Europe, &c. concerning the success of the Gospel in the Society Islands, but it is not to be compared with its progress in Rarotonga. In the Society Islands, European Missionaries laboured for 15 long years before the least fruit appeared. But two years ago, Rarotonga was hardly known to exist; was not marked in any of the charts, and on our last voyage we spent much time in endeavouring to ascertain whether or not there really was such an island. Two years ago the Rarotongians did not know there was such a name as JESUS, or such good news as the Gospel. And now, I scruple not to say, that their attention to the means of grace, their regard to private and family prayer, their diligence and their general behaviour, equals, if not excels, whatever has been witnessed at Tahiti and the neighbouring islands. When we look at the means, it is the more astonishing. Two Tahitian teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments in working this wonderful change, and that before a single European Missionary had set his foot on the island. I have been accustomed to see such changes as have taken place in the various islands of these seas, but I must confess, what I have seen in Rarotonga has, nevertheless, excited in me surprise. I could not help earnestly desiring the presence of my Brother Williams, that as he had shared some disappointments with me last voyage, so he might share with me the joy, which the change that has taken place is calculated to produce. From the great number of its inhabitants, and the general aspect of affairs in the island, there appears reason to expect Rarotonga will become one of the most important among the Missionary stations in these seas. We left a large supply of elementary books, and after giving the teachers a word or two of encouragement, and taking leave of the king and people, we went on board, and stretched across for Aitutake."

In our next we will give an account of Mr. Bourne's visit to Aitutake and the other islands.

From the July number of the London Missionary Register.

APPALLING SCENES AT JUGGERNAUT.

Having been stationed about fifty miles from Juggernaut's Temple, and having, in connection with my brethren, established a Missionary Station about a mile from it, and been myself at Juggernaut at two or three great Annual Festivals, it seems proper for me to say something of the scenes which are exhibited; and to give you my own testimony, and that of my brethren, who, as well as myself, have been eye and ear witnesses to the abominations of that dreadful place. The Psalmist declares that *their sorrows shall be multiplied that hasten after another God*; and nowhere on earth, perhaps, is this so fully exemplified as at Juggernaut.

At the last Annual Festival, from extreme indisposition I was able to be there only on the last day: but I will read to you a few particulars respecting it, given by my companions, Mr. and Mrs. Lacy. Mr. Lacy says—

This year the Jhatra commenced unusually early: in consequence of which, it may be presumed, the number of Jhatrees was unusually great; expecting, no doubt, to escape the rains. The gentleman who keeps the gate, (a native of Norway, in the employ of our government,) and who, in consequence, will be allowed to be the best judge of numbers, told me that not less than 225,000 pilgrims entered the town. The greater part of this immense number were women; and, among these, many seemed poor and very old: being turned out by their inhuman children, they came to end a life of wretchedness near their favourite idol, from dying near which they had been taught to expect heaven.

This number of pilgrims raised a sum of money scarcely ever realized before—£32,500. Thus, while the pilgrimage destroys thousands of lives, some reap considerable advantage. You would have felt your heart moved to hear, as I did, the Natives say—"Your preaching is a lie: for, if your Saviour and Religion be thus merciful, how do you then take away the money of the poor, and suffer them to starve?" I often had to do with objections like these: however, I endeavoured, as well as I could, to clear the character of Him who died for the poor and the sinner.

I think, from the number of the poor, that many must have perished without the gate; and also think so from the great number of bodies beyond.

A gentleman arrived at Cuttack, who addressed a letter to us, requesting our aid in the distribution of some money which he was authorized to give. We accepted the proposal: and Mr. Bampton and myself set out from Pooree, furnished with rupees, clothes, medicines, and books, and intended to spend two days on the road. We did so; but I cannot particularize what we saw—scenes the most distressing—dead, dying, and sick. They had crept into the villages, into the sheds, and under the trees, to avoid the rain; and thence many were never removed. The dead principally lay in the water, whence the materials for raising the road were taken: they were drifted by the wind to the next obstruction, where they lay in heaps of from eight to twenty together. For the first two coss from Pooree, I counted about three hundred dead; and I must necessarily have overlooked many, having to observe both sides of the road. I saw one poor creature partly eaten, though alive: the crows had made an incision in the back, and were pulling at this wound when I came up: the poor creature, feeling the torment, moved his head and shoulders for a moment: the birds flew up; but immediately returned, and recommenced their meal.

Mrs. Lacy says—

On the first and second days we had some rain, and the three following days the rain descended without intermission; till the poor pilgrims were to be seen, in every direction, dead and in the agonies of death—lying by fives, tens, and twenties; and, in some parts, there were hundreds to be seen in one place. Mr. Lacy counted upwards of ninety; and, in another place, Mr. Bampton counted a hundred and forty: the former I saw myself, though I left it to Mr. Lacy to count them. I shall avoid seeing so degrading and shocking a scene again. In the Hospital, I believe I have seen thirty dead at once, and numbers more in the agonies of death; and even the living using the dead bodies for pillows!

ANECDOTE.

The following anecdote respecting Professor Durbin's *Sermon on the Atonement by Jesus Christ*, is from a most authentic source. It was related to the editor of this paper by a person then present.

Professor Durbin was called by a vote of the legislature of South Carolina, to preach a sermon before that body, at Camden, the seat of government. He was then in Charleston. This vote was passed, because a Rev. Clergyman from Boston, a *Unitarian*, had, through the sitting of the legislature, been appointed from time to time to preach before them, which, it appears, is their mode of doing things in that body. This Unitarian minister had been favourably received on account of his eloquence and the *plausibility* of his doctrine. It was well understood that a large majority of the members of the house had approved his doctrines, and it was also thought, were about to embrace them. Some thought differently of his doctrines, and at their solicitation, the house, in courtesy, granted them their desire, that Mr. Durbin should preach before them. A messenger was sent for Mr. Durbin, with an additional private request, that he would discourse on the Divinity and Atonement made by Jesus Christ. He accepted it, and proceeded to Camden. In the mean while, unknown to him, the friends of orthodoxy had it published in the public papers and in handbills, that Mr Durbin would preach at such a time in the capitol, in answer to the doctrines of the Unitarian. The time arrived, the throng was immense, and composed of all classes, Christians and Jews. Professor Durbin, contrary to general expectation, did not controvert the doctrines of his predecessor. He preached his own sentiments in support of the Divinity of, and Atonement made by Jesus Christ; and so powerful was the effect, that the Unitarian minister was not permitted again to preach before that body; the minds of the members were restored; the sermon was ordered to be printed; 5000 copies were circulated, and a very respectable Jew, present on that occasion, was brought from Judaism to Christianity, became a sound convert, and joined the Methodist Church in Charleston soon after. We quote this anecdote to show that when a prejudiced, though intelligent Jew, could feel the irresistible force of the argument, and embrace the truth, those who dispute the doctrine *may* be more earnest in the support of *pre conceived opinions*, than of that which would make them *wise* to salvation.—*Religious Messenger.*

A WORD TO MINISTERS.

"What shall I do?" said a minister to an old friend:—'my people are cold and worldly-minded, and indifferent to the prosperity of the church. Souls are perishing in the midst of us What shall I do to arouse them from this death like stupor?" Perhaps you indulge in the spirit of complaint, and seldom encourage your people to come up to the work of the Lord. If so, it is all wrong. The spirit of complaint and fault-finding is no part of the spirit of Revivals. But on what part of your people do you place your main dependence?—on the young?

"Certainly: on the young."

Have you Sabbath Schools attached to your Church?

"Yes, several fine Schools; and I rejoice to say that many of my younger members are heartily engaged in them, and are doing much good."

Do you often visit them, and encourage them by your prayers and good counsels?

"No, I have no time."

The mystery is solved: with a complaining spirit, and a neglect of Sabbath Schools, how can you expect a Revival of Religion? Neglecting Sabbath Schools, those nurseries of piety, and hope of the church, it is no wonder that your younger members at least, are not with you. Go, redeem your time in these Schools; and I have no doubt your people will be with you, in heart and effort, and that your labours will then be blest.—*N. Y. Obs.*

POLITE PREACHING.—A certain smooth preacher, when treating of the subject of repentance, said,—"My dear hearers, you must repent. I enjoin it upon you again, to repent; if you do not, you will go to a place, which it would be improper to mention in this polite assembly." *Ib.*

AMBIGUOUS PREACHING.—On coming out of church, I asked Mr. P., a distinguished pious lawyer, how he liked the sermon of Dr. B.—I think, sir, said he, that it comes under the *Third Head*. How so? said I. A certain French preacher, (he replied) after a long and pompous introduction, said, "I shall now proceed, my hearers, to divide my subject into three parts. 1. I shall tell you about that which I know and you do not know; 2. I shall tell you about that which you know and I do not know; and 3. and lastly, shall tell you about that which neither you nor I know." Alas! how much preaching "comes under the third head." How often, when Paul supplies the text, has Tully, Plato, Epictetus taught. If there was more simple, plain preaching to the *conscience*, instead of an ostentatious display of learning, or strife about words to no profit, we should see more faithful, consistent Christians, and more done to advance the mild kingdom of peace. *Ib.*

PREPARING FOR ETERNITY.

He who cannot find time to consult his Bible, will find, one day, that he has time to be sick; he who has no time to pray, must find time to die; he who can find no time to reflect, is most likely to find time to sin; he who cannot find time for repentance, will find an eternity in which repentance will be of no avail:—Let us, then, under the influence of the divine spirit, seriously reflect under what law we came into the world? "It is appointed unto all men once to die, and after death the judgment." Is it not obvious, then, that the design of life is to prepare for judgment, and that, in proportion as we employ time well, we make immortality happy. *Hannah More.*

THE
Luminary.

Two Dolls. per ann. if paid in 6 months

LEXINGTON:
WEDNESDAY, NOV. 15, 1826.

SUCCESS OF MISSIONARY EFFORTS.

We invite the attention of our readers to the article on the 2d page of this day's paper, giving an account of the *wonderful progress of the gospel in the Harvey Islands.*-- Who, that has the least concern for the comfort and happiness of his fellow beings, *even in this world*, can read this intelligence with cold indifference? We hope no one will have the hardihood, after this, to speak contemptuously of the Missionary Cause! or of those men and women who have devoted their lives, and all that they possess, to this service? Compared with the effects that have resulted from their labours, towards the amelioration of the condition of human kind,--what have been the effects produced by all the mighty conquerors of the world, who have travelled to fame through the blood of their fellow men? And especially do we hope, that after this, no one who believes that the heathen are to be given to the Saviour for his inheritance, and the uttermost ends of the earth for his possession--that the knowledge of the Lord is to cover the earth as the waters do the seas-- that the gospel is to be preached to every creature,——We hope, none who believe, and desire to see the accomplishment of these and a thousand other precious promises, will any longer fold their hands in idleness, and say, "*the time has not yet come, the time has not yet come.*"

EXTRACTS FROM THE MINUTES OF THE SYNOD OF KENTUCKY.

[CONCLUDED.]

The committee of bills and overtures presented the following resolutions respecting the sanctification of the Lord's day, which were received and adopted.

1. *Resolved*, that this Synod regard with pain and deep regret, the profanation of the Lord's day which exists in our country in various forms, and which is calculated in an alarming degree to create a neglect of public worship, a contempt of the authority of Almighty God, and the laws of this state, a corruption of morals, and eventually to bring down the judgment of God on our land.

2. *Resolved*, that this Synod do plainly and earnestly exhort the churches and individuals in their connexion to avoid a participation in the guilt of profaning this holy day.

3. *Resolved*, that it be earnestly enjoined upon the members of Synod frequently and solemnly to address the people on the subject of the sanctification of the Lord's day, and to urge its vital importance to our moral, social and civil as well as religious welfare.

4. *Resolved*, that it be solemnly enjoined on all church sessions in our connexion, to exercise discipline on their respective members whenever found guilty of violating the sanctity of the sabbath, and that an inquiry be annually instituted in this Synod relative to this subject; and that each pastor, at the earliest opportunity practicable, present this subject in all its solemn importance to the session of the church under his pastoral charge, and invite the co operation of its members in all its proper and prudent measures for the suppression of Sabbath-breaking.

5. *Resolved*, that it be enjoined, and it hereby is enjoined upon all our members carefully to avoid all unnecessary visiting on the Lord's day, and conscientiously to attend upon the public means of grace in the several churches, with as many of their children and servants, as can conveniently be brought with them; and that all worldly conversation, both at home and when convened for public worship, be carefully avoided, and a devout deportment maintained.

6. *Resolved*, that Synod feel bound to bear their testimony against a practice which we are afraid prevails in some places, and even among professors, of setting out upon journeys on the Sabbath day, and prosecuting journeys when abroad, and they solemnly warn their people against a practice which presents to the public eye so bad an example.

Synod proceeded to elect its treasurer, and Michael G. Youse was elected.

The Rev. Messrs. Blythe and Hall were appointed a committee to present to Thos. Nelson, our former treasurer, reasons for the election of Mr. Youse as treasurer, and to tender to him the thanks of Synod for his faithful and devoted services in that office.

Dr. Cleland was appointed to preach the missionary sermon at our next stated meeting, and Mr. Todd his alternate.

The present Moderator, in expectation of soon removing out of the bounds of this Synod, resigned his seat that another Moderator might be chosen—whereupon the Rev. Mr. Shannon was chosen Moderator in his place.

Resolved, that the Synod recommend to the Elders of our church to use their best exertions to advance the interests of Sabbath Schools.

Resolved, that a committee be appointed to receive essays on the moral obligation of the Sabbath, before the first of January next; and after examining all that are sent in they shall publish the one by them prefered; and if the expense be not met by the sale, it shall be paid out of the treasury of the Synod. Each individual that sends in an essay to the above committee, shall not attach his name to it, but send it in a sealed paper with a mark, the same affixed to his essay, which paper shall not be opened until the final decision be made, and then the essays rejected shall be disposed of as the authors direct at the end of their essays; and further,

Resolved, that Messrs. Blythe, Hudson, Judge Mills, Sidney P. Clay and William A. Menzies be the above committee.

The committee appointed to draught a narrative of the state of Religion within our bounds reported, and the narrative being read and amended was approved, and directed to be printed. See Western Luminary, Nov'r. 1.

Resolved, that the same trustees of the Synodical College be continued, substituting Messrs. William Scott and Hudson, in the place of Messrs Breckinridge and Burch.

Synod with joyful gratitude, acknowledging the interests of the church but one in their objects and results, under the superintendance of the great head of the church, with deep regret for our individual and Synodical loss, acquiesce in the determination of the Rev. Jeremiah Chamberlain to leave our bounds, for the purpose of discharging the highly responsible office to which he is appointed, (the President of Louisiana College,) and Synod at the same time cannot withhold their christian approbation of the ability and devotion manifested in his Ministerial and Presidential character during his connexion with our body.

Resolved, that the thanks of Synod be respectfully tendered to the citizens of Danville, for their polite attention and hospitality.

Synod with humble acquiescence in the dispensation of Providence, express their affectionate remembrance of those devoted members, the Rev. Lyman Whitney, and David H. Philips, who during the past year, have closed their services in the church militant.

The Rev. John Hudson, was chosen stated clerk of Synod. The minutes were read, and Synod adjourned, to meet at Danville church 2nd Wednesday in October 1827; concluded with singing and prayer.

FROM THE REPORTER.---COMMUNICATED.

LYTHOTOMY.

On Wednesday last Dr. James W. S. Mitchell, assisted by his partner Dr. John L. Price, both of Nicholasville, in presence of two other physicians and several spectators, operated successfully for Lythotomy on a boy not four years old, and extracted a stone one half larger than a partridge egg. The boy is at this time doing well, and bids fair to a speedy recovery.

Nov. 10, 1826.

CHRISTIAN ALMANAC.

This interesting and useful little work, published by the American Tract Society, is now issued and for sale at the Society's Depository, No. 87 Nassau-street. The work contains all the Astromical and other useful matter embraced in the common Almanacs, together with a rich fund of Religious Instruction and Anecdote, various items of Reference adapted to general convenience and utility, and a view of the progress of the cause of benevolence throughout the world. It comprises 36 pages, neatly done up in printed covers, and sold at 6 1-4 cents single; 50 cents per dozen; 3.50 per hundred; and to those purchasing 1000 copies or more, a small additional discount will be made. The friends of the cause of Tracts and of Religion are respectfully requested to encourage the circulation of this work. Orders, or any other communications for the Society, should be addressed to Mr. WILLIAM A. HALLOCK, Corresponding Secretary, No. 87 Nassau-street, New-York *N. Y. Ob.*

U. S. MILITARY ESTABLISHMENT.—It is stated in a note to one of the articles in the last North American Review, that there are now in the United States two National Armories and eleven Arsenals. Arms and accoutrements are manufactured at the two armories—79,259 of the former having been made in the course of the last three years. There are no public foundries for ordnance, the supply being obtained by contracts from private foundries. The military force of the United States, at this time, is 6000 men. The same article contains an interesting notice of the Military Academy at West Point. It is there stated, that the whole number of Cadets graduated at this Academy, since its first establishment in 1802, up to July, 1825, is 428. Of the whole number 261 are now in the army, forming more than half the number of its officers, three are in the civil service, nine have been killed in battle, and 33 have died in service. Forty five of the whole number have been attached to the corps of Engineers, 240 to the Artillery and Ordnance, and 134 to other corps. The public library at West Point contains about four thousand volumes.—*Salem Observer.*

ANTI-DUELLING ASSOCIATION.—An Anti Duelling Association has been formed in Charleston, S. C., consisting of citizens of every religious denomination. At a meeting which was held there, on the 3d Oct., the Association was organized, having for its objects "to lessen the frequency of duelling in this community, and the gradual suppression of the practice." Dr. England was of opinion that the great object should be to destroy the fatal delusion, that honor sometimes made this crime necessary." A committee was formed to frame a constitution, in which we find the names of Bishops Bowen and England, and Judges Johnson and Lee. Gen. Pinckney was elected President; and a standing committee of nine was appointed, of which Judge Johnson is chairman. A memorial to the Legislature was ordered to be prepared by Judges Johnson and Lee; and Dr. England was appointed to deliver an address at the next annual meeting. By the constitution of the Society, every member is bound to give information of any contemplated or appointed duel of which he may have knowledge, and a meeting of the committee is then to be summoned, and measures are to be adopted to prevent such duel.

Codfish.—It is stated, that along the southern shore of the gulph of St. Lawrence, there are caught in the British North American seas, more than *four hundred millions* of cod annually.

FOREIGN NEWS.

On Thursday last, by the Silas Richards, London papers were received here to the evening of Sept. 23d, and Liverpool to the 25th —*N. Y. Obs.*

Nicholas was crowned Emperor of Russia on the 3d of September, with great pomp and ceremony.

TERRIBLE CATASTROPHE AT OSTEND.—Letters from Ostend, (Netherlands) of Sept. 20th and 21st, give an account of a tremendous explosion which took place in that city on the morning of the 19th, of a magazine of gunpowder, which destroyed and injured a great part of the houses, and killed a considerable number of persons, [stated to be as many as 30.] "It is not in the power of language to depict the consternation of the inhabitants, when feeling the first shock. They all left their homes, fled to the neighbouring fields, and abandoned their property and friends." "Locks, bolts, and bars, literally flew asunder—the window frames and glass were scattered to the winds—the ceilings of the houses in and near the quay were as if strained from their joints—the walls yawned from the perpendiculars, and the very foundations were shaken to their centres." "The wreck of this animated town, presents one of the most deplorable pictures you can image."

LORD COCHRANE'S EXPEDITION.—A Paris paper of Sept. 15th says, "Lord Cochrane is at Messina, where he is waiting for the steam-boats, which did not arrive as soon as he had expected them. The English Committee have written that they were about buying the steam boat Valentine, which is at London. It will cost, entirely equipped and ready for sea, about 400,000 francs.

Six hundred females taken by the Turks at Missolonghi, were sold at the slave market at Alexandria, at 12*l.* a piece.

Letters from Egypt state, that the Pacha has offered a reward of 20,000 dolls. to any person who will capture Lord Cochrane.

AMERICAN COMMERCE WITH CHINA.—The Singapore Chronicle gives a statement of the trade carried on between the United States and China, which makes our imports amount to 7,716,444 dollars, and our exports to 8,902,045 dolls.

A smart shock of an earthquake was experienced at St. Vincents and at Barbadoes, on the 12th August.

AMERICAN COLONIZATION SOCIETY.

We have received the following letter from an esteemed correspondent at the south, and, with feelings of delight, hasten to lay it before our readers. What sweet satisfaction of soul must be enjoyed by a dying saint, when some of his last words have broken the chains of servitude from twenty of his fellow beings! It must have been a heavenly voice, even if uttered by a mortal, which should say to the oppressed, "go free—go to the land of your fathers—become members of a free and happy colony—leave your children there, breathing the pure air of liberty—go, forget your wrongs and the wrongs of your race in building up the republic of Africa." Such words must have soothed the pains of death; and such a deed will be known in heaven. *Zion's Herald.*

NEW-YORK, SEPT. 19, 1826.

To the publisher of Zion's Herald.

DEAR BROTHER,

The zeal which the "Herald" has long manifested in the great and important cause of the American Colonization Society, has added much to its influence, and progress in public opinion. Your frequent notices of the colony at Liberia, and the operations of the Parent Society at Washington, are read with lively interest, particularly by your subscribers at the south. We rejoice to have your aid, with the other literary and religious periodicals of the day, in promoting this noble and philanthropic undertaking. More deep and more extensive an interest is daily felt for the success of this Institution; it extends from north to south.—It is obtaining Legislative and Ecclesiastical approbation from various quarters of our country,—a circumstance not less honorable to our nation, than auspicious to the important plan. Since the establishment of this Society, emancipations are becoming more frequent. I have been in this city a short time, and a few months before I left Petersburg, Virginia, Mr. Herbert Elder, a worthy member of our church in that place, at his death left all his slaves free, on condition of their going to the Colony at Liberia, Africa. He appointed me trustee to execute that part of his will. There are about 20 of them; all of good character and industrious habits.—They are willing to go, and the Colonization Society has agreed to send them out, in some future expedition.

Yours, &c.

GABRIEL P. DISOSWAY.

RELIGIOUS ATTENTION IN CALCUTTA.—At the late Baptist Monthly Concert in Boston, Rev. Mr. Sharp read a letter from Rev. Mr. Wade, at Calcutta, respecting a pleasing attention to religion in that city, in the congregation of which the lamented Mr. Lawson was the pastor. This uncommon seriousness commenced before Mr. Lawson's decease. Six had been baptized, seven were candidates for baptism, and a number of others were seriously impressed. The death of Mr. Lawson was the means of awakening several, and the sermon delivered on that event, was the occasion of those convictions on the mind of another, which have, it is hoped, ended in genuine conversion to God.

Chr. Watchman.

Departure of a Printer to Malta.—A letter to one of the Editors from Mr. *Homan Hallock*, dated Boston, Oct. 14th, gives information that he was about to embark in the brig Mary and Eliza, bound to the Mediterranean, in order to join the American Mission at Malta. In a postscript of the same letter, dated on the morning of the 15th, he says, "I expect to sail before noon this day." *N. Y. Obs.*

CATACOMBS IN EGYPT.

The celebrated Aaron Hill, when in Egypt, had the curiosity to examine a catacomb. He was accompanied in his expedition by two gentlemen, and conducted by one of the natives of the country as a guide.—They at length arrived at the spot, and, without taking any notice of some fellows who were sauntering about the place, descended by ropes into the vault.—No sooner were they let down, than they were presented with a spectacle which struck them with horror. Two gentlemen apparently starved to death, lay before them; one of these unhappy victims had a tablet in his hand, on which was written, in very pathetic language the story of their lamentable fate. It seemed that they were brothers of rank and family in Venice, and having in the course of their travels, entrusted themselves with one of the natives, for the purpose of visiting the catacomb, the perfidious villain had left them to perish. The danger to which Mr. Hill and his friends were exposed, instantly alarmed them. They had scarce read the tale when, looking up, they beheld their inhuman guide, assisted by two others, whom they had seen near the spot, enclosing the entrance into the vault. They were now reduced to the utmost distress; they, however, drew their swords, determined to make a desparate effort to rescue themselves from a situation so appalling. With this resolution they were groping about at random, in the dark, when they were startled at the groans of some one, seemingly in the agonies of death. They listened to the dismal sound, and at length, by the glimmering light from the top of the catacomb, they saw a man just murdered, and a little beyond they beheld his inhuman murderers, flying with the utmost precipitation. They pursued them immediately, and, though not able to come up with them, they had the good fortune to reach the opening through which the wretches escaped out of the cavern, just before they had time to roll the stone on the top of it.

THE THREE DESERTED CHILDREN.

"When my father and my mother forsake me, then the Lord will take me up."

I will record in this place, (says Mr. Flint, in his "Travels,") a narrative that impressed me deeply. It was a fair sample of the cases of extreme misery and desolation, that are often witnessed on the Mississippi river. In the Sabbath school at New Madrid we received three children, who were introduced to that place under the following circumstances. A man was descending the river with these three children in his pirogue. He and his children had landed on a desert island, on a bitter snowy evening of December. There was but two houses, which were at Little Prairie, opposite the island, within a great distance. He wanted more whiskey, although he had already been drinking it too freely. Against the persuasions of his children, he left them, to cross over in his pirogue to these houses, and renew his supply. The wind blew high, and the river was rough. Nothing would dissuade him from this dangerous attempt. He told them that he should return to them that night, left them in tears, and exposed to the pitiless pelting of the storm, and started for his carouse. The children saw the boat sink, before it had half crossed the passage. The man was drowned. These forlorn beings were left without any other covering than their own scanty and ragged dress, for he had taken their last blanket with his. They had neither fire nor shelter: and no other food than uncooked pork and corn. It snowed fast, and the night closed over them in this situation. The elder was a girl of six years, but remarkably shrewd and acute for her age. The next was a girl of four, and the youngest a boy of two. It was affecting to hear her describe her desolation of heart, as she set herself to examining her resources. She made them creep together and draw their bare feet under her clothes. She covered them with leaves and branches, and thus they passed the first night.—In the morning the younger children wept bitterly with cold and hunger.—The pork she cut into small pieces, and made them chew corn with their pieces. She then persuaded them to run about by setting them the example.—Then she made them return to chewing corn and pork. It should seem as if Providence had a special eye to these poor children, for in the course of the day, some Indians landed on the island, found them, and as they were coming up to New Madrid, took them with them.

My dear little readers—how good was God, to take care of these poor children, when they were so near dying with cold and hunger. The same God takes care of you, and supplies all your wants. O then, love, fear, and obey him, and give him your little hearts. Then, when your earthly friends die and leave you, "the Lord will take you up."

A CHRISTIAN PROFESSOR IN A THEATRE.—By the Christian writers of the second century, an account is given of a professor of the religion of Christ, who on going to the theatre, became possessed by a demon. When the demon was asked by the exorcist, how he dared to assault a Christian, he replied, "I was justified in so doing, for I found her on my own ground."

THE EFFECT OF A PEOPLE ON THE MINISTRY.—A thin, heavy, sleepy, fruitless people, stops the mouth, straightens the gifts, deadens the spirit of a pastor; and a people enlarged in their gifts and affections, carry a preacher beyond himself. I have heard much talk of barren ministers. Shall I tell you? A barren people make a barren ministry; a cold auditory, a cold sermon; a dead parish, a dumb minister. Nothing shuts our mouths, and silence us, so much as our own auditories. R. HARRIS.

MARRIED,

In Lexington, on the 31st ult. Revd. SIMEON N. CRANE, late of New-Jersey, to Miss AMANDA TAYLOR, of Lexington.

In Flemingsburgh, on the 24th ult. L. W. ANDREWS, Esq. to Miss ELIZABETH DORSEY.

In Fayette county, Mr. PHENIX BURNS, to Miss ANN CROCKETT.

From the New York Rel Chron.

THE PIOUS SWEDISH SAILOR.

The Bethel Meeting on Thursday evening in the lecture room of the Mariner's church, was more than usually interesting. Probably there were not far from one hundred seamen present, besides a goodly number of others. What gave the meeting its peculiarly interesting character, was the prayer of a Swede towards the close of the meeting. There is in this city a man of that nation who within a few years past has become hopefully pious in our seamen's meetings. On this evening, the circumstance of a number of his countrymen from the Swedish ships now in this port, being present, he seemed to feel a peculiar desire, if possible, to do them some spiritual good; and mentioned that he felt a desire to pray; and that his countrymen might be equally benefitted with others, he said he would pray in both languages. He then kneeled and commenced his prayer in English, for the diffusion of the Holy Ghost to fill the hearts of all present,—that the love of God might reign within them and make them the temples of God's spirit—that God would bless the seamen's cause throughout the world, making ministers and seamen among all the nations, active laborers in spreading his saving health throughout the nations of men. When he had occupied four or five minutes in this way, he changed into the Swedish language, and continued his prayer, with increased fervour, for about the same length of time. As soon as he commenced in the language of his own native country, a number of his countrymen responded, in a low tone of voice, with great regularity and solemnity, till he closed. This gave a peculiar solemnity both to the prayer and the meeting. Many of the Swedes present wept like children: and you may be assured, Mr. Editor, that Swedish eyes were not the only ones which poured forth tears in abundance. Many can testify that it was a sweet and solemn meeting, and we hope and trust that it will tell to account in the day of the saint's coronation and Immanuel's glory. We cordially invite our Christian friends, generally, to draw near, and become a little more familiar with these *Bethel Meetings;* and thus endeavor to kindle up, a little, that love to the souls of these men which they so much need to receive.

MAN.

Man enters on the career of life, totally ignorant of the region through which his path will conduct him, and of the various dangers and obstacles, which he must necessarily encounter and surmount. In order, therefore, to pass on with ease and in safety, he is dependent, in a great degree, upon the information of those, who have trod the ground before him, and who preserve a vivid recollection of the objects which came within the sphere of their observation.

But, alas, it is the misfortune of the impetuous and volatile youth, to dote on his self sufficiency; to be sadly ignorant of his destitution of knowledge. His daring mind looks down on the idea of dependence with supreme contempt. Not yet detected of imposture, his wayward fancy spreads out before him a smooth and level terra firma, luxuriant in all the sweets of nature, without any mixture of the bitter and the poisonous; a vast and magnificent plain, which he may range at his pleasure, unmolested by the pitfalls and rugged elevations, the bogs and the torrents, which the sage experience of hoary hairs, foresees, may prove his ultimate destruction

The wholesome advice and tender expostulations of a parent, a guardian, or a preceptor, are regarded by those who are in the height of youthful passions, as so many restraints, imposed on their lawful pleasures, and gratifications, through the influence, either of spleen or of something worse.

If maternal solicitude attempt to whisper warning in the ear of a beloved daughter, she, at once, imagines herself regarded as an idiot, and indignantly replies, she hopes she is capable of acting for herself. A young man, whose follies and imprudence have become the annoyers of his father's peace, and are blasting the fondest expectations of his friends, and threatening the disgrace and ruin of his family, is impatient of all reproof. He knows what he is doing, and needs not the whimsical advice of decayed intellect.

If the benevolence and assiduity of a preceptor are employed in attempting to mould the moral character of his pupil, the pert young tyro's object is, not to study precepts of morality, but literature and sciences. Thus, the rashness of youth often wings them onward to destruction, while the counsels of age and experience, which would have conducted them to happiness and renown, pass unheeded, and the gray, hairs of their fathers and friends, descend "with sorrow to the grave.'

OCTOGENARIUS.

CHRISTIAN CONSISTENCY.

A Christian has no right any where or under any circumstances to be any thing else than a Christian. He must ask about a political as well as any other act, the question, is it right or wrong—and by the answer to that question he must be guided. It is just as wicked to lie about politics as to lie about merchandise. It is just as immoral to act without reference to the law of God in caucus, as any where else. To prefer our own interest or party, to that of our country, is treason against that country, and sin against God. And it makes no matter whether that treason be perpetrated with a ballot or a bayonet, at the caucus or in the field. And still more, no man can more surely be putting an end to his religion, than by frequenting any circle which he must enter without his religion. That man may yet find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. "*There*, is no shuffling." Whosoever denieth me before men, him will I deny before my Father which is heaven."

SENTENTIOUS.

When I see a professor of religion seeking the society of the thoughtless and the gay, and delighting himself in their pleasures and amusements, I fear, that when he goes to heaven, he will not like his company.

When I hear a minister of the gospel complaining of his small salary, I ask him, what St. Paul's salary was; when I hear him say that he will not preach, unless he can get twelve or fifteen hundred dollars a year, I fear he cares more for the fleece than for the flock.

When I see a man enter the temple of God, with an air of lightness and vanity, and in the midst of divine worship, stand gazing round upon the audience, to notice their features and their dress, if not to sneer at their devotion; the thought strikes me, that there is a temple, which he will never defile—a worshipping assembly, which he never will disturb—a day coming, when God will not be mocked.

When I ask a professor of religion, if he prays in his family, and he drops his head, and gives no immediate answer; I think of that servant, who knew his Lord's will, but did it not.

When I see a professor of religion, who is free to converse about his cattle, his lands, or his merchandise, but has not a word to say, when I speak to him of his God, his Saviour, and his soul; I have great fears, that his treasure is not in heaven.

When I see a thoughtless man ridiculing religion, I say to him, Sir, this religion may be true.

When I hear a man railing against revivals of religion, and grating his teeth for vengeance upon them; I say to him, don't trouble yourself, Sir.—Let revivals go on. You will soon go where they will not trouble you—where you may spend a whole eternity without seeing a revival.

THE WAYS OF PROVIDENCE.

The love of life is one of the most useful and important principles of human nature; and death, the necessary end of all men, is an event, mercifully and in wisdom hid from our eyes Hoping that we may live till to morrow, we feel ourselves impelled to exert ourselves to-day, to make some provisions for it. Not knowing the time of their death, men are engaged to act as if they were immortal. And though no wise man would "wish to live always," or can deem it possible, yet the precise period never comes, when we find ourselves so entirely unoccupied with temporal prospects or pursuits, so totally mortified to the world, as to be disposed with cheerfulness to leave it. Hence the business of the world goes on, which would otherwise stand still; and that God of whose years there can be no end, is carrying on designs of everlasting moment, by frail and short lived instruments. This man, makes a few feeble, dying efforts, and expires. Another comes after him, takes up the instrument which his fellow had laid down, makes his stroke or two, and expires likewise; and yet by means of efforts so weak, so interrupted, and self-destroying, the purposes of Heaven proceed, the building of God rises; every loss is instantly repaired, every defect supplied, and no chasm in the chain of Providence is permitted to take place. Hence men are dignified with the title of fellow-workers with God, and the perishing attempts of perishing creatures are employed in maturing the plans of infinite wisdom, and are honored by the acceptance and approbation of Him who "worketh all things after the counsel of his own will." What a motive to diligence, exertion and perseverance!—*Hunter.*

THE LIBERAL SOUL SHALL BE MADE FAT.

Luther speaks of a monastry in Austria, which was very rich while it gave annually to the poor; but when it left off giving, the monastry began to decay. There is nothing lost by doing our duty; an estate may be *imparted*, yet not *impaired*. The flowers yield honey to the bee, yet hurt not their own fruit; when the candle of prosperity shines upon us, we may light our neighbour who is in the dark, and never have the less light ourselves Whatever is disbursed to pious uses, God doth bring it in some other way; as the loaves in breaking multiplied, or as the widow's oil increased by pouring out.

CHILDREN IN FRANCE.

God is greatly blessing the labors of his faithful servants on the continent of Europe; and very pleasing accounts of the increase of true religion are sent over to England. In France, the gospel is spreading, and much good is doing in various ways. A young man, who was formerly a catechist for two years in a village at the foot of the mountains in Dauphine, is now a very zealous and useful minister. His flock are all shepherds; and out of ninety five, who were under his teaching last spring, he had good reason to believe, that more than forty were deeply impressed with a serious concern for their souls. He has been much blest amongst the children; chiefly the little girls; of whom, he says, more than twenty make prayer a delightful and pleasant work. Going out one day, he saw an umbrella stuck in the ground; and being curious to see what was under it, he went and found four little girls on their knees praying. This person has lately been in England, when he read to a friend some letters he had received from his scholars since he left them. He much wishes to furnish his boys with the means of serving their Lord, either as schoolmasters or ministers; as many of them show good talent as well as piety. He has no other way of helping them forward, but by sharing his frugal meals first at the house of one, and then of another; during which time he instructs them. He says, no one can tell the good that might be done in France, if persons, like himself, had the means of taking promising boys by the hand. He had conversed with several pastors, who are working in retired corners of the vineyard, and all think that in a very few years, at a small expense, a large number of most useful school masters and ministers might thus be raised up.—*Philad. Rec.*

TURKISH WOMEN.

The Turkish women do not hide themselves, even before strangers; but the girls seldom enter the men's room, altho' they are permitted freely to talk with their father's guests. I was much struck with the elegance of their shapes and the regularity of their features; their complexion is as fair as that of European women; as they advance in age the sun browns them a little: as to their morals, chastity becomes a necessary virtue, where even a kiss is punished with death by the father or brother of the unhappy offender. I could mention several instances of the extreme severity of the Turks upon this subject: but one may suffice. Three brothers taking a ride, and passing through an insulated valley, met their sister receiving the innocent caresses of her lover. By a common impulse they all three discharged their fire arms upon her, and left their fallen victim upon the ground, while the lover escaped unhurt: my host, Mohammed Ali, upon being informed of the murder, sent his servant to bring the body to his tent, in order to prevent the jackalls from devouring it: the women were undressing and washing the body to commit it to the grave, when a slight breathing convinced them that the vital spark was not extinguished; in short the girl recovered. She was no sooner out of immediate danger than one of Ali's sons repaired to the tent of his friends, the three brothers, who sat sullen and silent round the fire, grieving the loss of their sister. The young man entered, and saluted them and said, "I come to ask you, in the name of my father, for the body of your sister: my family wishes to bury her." He had no sooner finished than the brothers rose, crying, "if she was dead, you would have taken the body without our permission." Then seizing their arms, they were hurrying out of the tent, in search of the still living victim; but Mohammed Ali's son opposed the authority of his father, and his own reputation of courage, to their brutal intentions: he swore he would kill the first who should leave the tent, told them they had already sufficiently revenged the received injury, and that if their sister was not dead, it was the visible protection of the Prophet that had saved her; and thus, he at last persuaded them to grant his request. The girl was nursed for three months in Mohammed Ali's family, and married, after her complete recovery, to the young man who had been the cause of her misfortune.

IDLERS.

The Hollanders, in the early age of their republic, considered idle persons as politically criminal, and punished idleness as a crime against the commonwealth. Those who had no visible means of an honest livelihood were called before the magistracy to give an account how they got their living; and if they were unable to render a satisfactory explanation on this point, they were put to labour. Those thrifty Hollanders are said to have employed, also, the following singular expedient. They constructed a kind of box sufficiently large for a man to stand therein upright and exercise his bodily faculties. In the interior of it was a pump. The vagrant or idler was put into this box, which was so placed, in the liquid element, that the water gushed into it constantly, through apertures in its bottom and sides; so that the lazy culprit had to work at the pump, with all his might, and for several hours together, to keep himself from drowning. The medicine, it is said, was found to be an infallible cure for the disease; insomuch that no person was ever known to work at the pump the second time.

Brief Remarker.

THE COLLECTOR.—A True Story.

There are perhaps no scenes which excite more commiseration or more sympathy than madness. We enquire with peculiar interest into the causes which have deprived our fellow men of reason, that prerogative of humanity, that characteristic of his pre-eminence over the rest of animal creation, that which assimilates him, in some degree, to the first cause of his existence.

During my travels in the north of Europe, I visited, frequently, those receptacles of derangement which man has erected for his less fortunate brethren. Actuated by curiosity, I entered one day the Hospital of Berlin, where I beheld an object, the impression of which on my mind six years have not been able to obliterate; often does this scene recur to my imagination, and I dwell on it when I should be sad.

It was a man whose exterior was very striking; his figure, tall and commanding, was inclined partly by age, but still more by sorrow; the few scattered hairs which remained on his temples, rivalled in whiteness the driven snow; and in the lines of his strongly marked countenance, the deepest melancholy was visibly depicted. He immediately arrested my attention, and I inquired with eager curiosity who he was, and what brought him there? Startled at the sound of my voice, the object which had excited my interest seemed to awake as from a reverie; he looked around him without much seeming speculation, and then began with slow and measurable steps to stride the hall where the more peaceable inmates of his gloomy mansion were permitted to take the air, repeating in a low but audible voice, "once one is two." Now and then he would stop and remain with his arms contemplatively folded on his breast for some minutes, then again resuming his walk, he continued to repeat, "once one is two; once one is two."

His story, as I received it from the superior of the hospital, is as follows:—Conrad Lange, collector of the revenue of the city of Berlin, had long been known as a man whom nothing could divert from the paths of honesty: scrupulously exact in all his dealings, and assiduous in the discharge of his official duties, he had acquired the good will and esteem of all who knew him, and the confidence of the minister of finance, whose duty it is to inspect the accounts of all officers connected with the revenue.—On casting up his accounts at the close of a particular year, he found a *deficit* of 10,000 ducats. Alarmed at this discovery, he went to the minister, presented his accounts, and informed him that he did not know how it had arisen, and that he had been robbed by some person bent on his ruin. The minister received his accounts, but thinking it his duty to secure a person who might probably be a defaulter, he caused him to be arrested, and put his accounts into the hands of one of his secretaries for inspection, who returned them the day after, with the information that the deficiency arose from a miscalculation; that in multiplying, Mr. Lange had said *once one is two*; instead once one is *one*. The poor man was immediately released from his confinement, his accounts returned, and the mistake pointed out. During his imprisonment, which lasted but two days, he had neither eaten, drank, nor taken any repose—and when he appeared, his countenance was as pale as death. On receiving his accounts, he was a long time silent, then suddenly awaking as if from a trance, he repeated "once one is two."

He appeared to be entirely insensible of his situation; would neither eat nor drink, unless solicited; and took notice of nothing that passed around him. Whilst repeating his accustomed phrase, if any one corrected him by saying "once one is *one*," he was recalled for a moment, and said "ah, right! once one is one," and then again resuming his walk, he continued to repeat "once one is two." He died shortly after my leaving Berlin.—*N. Y Chron.*

A FAITHFUL MISSIONARY.

The Rev. Henry Nott, Missionary, from the South Sea Islands, one of the first missionaries sent out by the Society, in the missionary ship, the Duff, commanded by Captain James Wilson, in 1796, has visited his native country. He has been a faithful and diligent labourer in that part of the world, during a period of nearly thirty years; and to him chiefly are the natives indebted for the Tahitian Translation of various portions of the New Testament which have been printed in the Islands, and extensively circulated and read by the people. The remaining parts have been translated, and it is expected that an edition of the New Testament, in Tahitian, complete, will be printed, on Mr. Nott's return to Tahiti. Mr. Nott proposes to embark for the colony of New South Wales towards the close of the ensuing autumn.—*London Ev. Mag.*

POETRY.

From the Christian Mirror.

To the Editor.—The following lines, entitled "The fall of the leaf," are justly admired for their poetic and evangelical simplicity, and they are recommended for a place in your *poet's corner*, at this appropriate season.—[They are very aptly set to the delicate tune of Autumn, by Viotti.]

See the leaves around us falling,
Dry, and wither'd to the ground;
Thus to thoughtless mortals calling,
In a sad and solemn sound:

"Sons of Adam, (once in Eden
When, like us, he blighted fell.)
Hear the lecture we are reading,
'Tis alas! the truth we tell.

"Virgins, much, too much presuming
On your boasted white and red,
View us, late in beauty blooming,
Numbered now among the dead.

"Youths, though yet no losses grieve you,
Gay in health and many a grace;
Let not cloudless skies deceive you;
Summer gives to Autumn place.

"Yearly in our course returning,
Messengers of shortest stay;
Thus we preach, this truth affirming,
Heav'n and earth shall pass away,

"On the *Tree of life eternal*,
Man, let all thy hopes be staid;
That alone, forever vernal,
Bears a leaf that shall not fade."

From the Recorder & Telegraph.

The following stanzas were occasioned by the death of the Rev. Mr. Hall, Missionary at Bombay.

Lo! the voice of Christians weeping,
Comes from India's realms afar;—
Hall, *the Christian hero*, sleeping,
Rests in peace—discharg'd from war.

'Twas the *Spirit's* sword he wielded,
And the warrior us'd it well;
And his courage never yielded,
Nobly—gloriously he fell.

Fell—and though no marble splendid
From oblivion saves his name;
Yet *the cause which he defended*,
Crowns him with immortal fame.

Yes!—when Cæsar's name has perish'd;
And Alexander's is forgot;—
His shall live—and still be cherish'd,
Live—till *time itself* is not.

And when he, whose pow'r controlling,
Rolls these systems thro' the skies;
Bid them all to stay their rolling;
Time to cease—the dead to rise;

Then shall heathen, taught the story
Of a Saviour's dying love,
Welcome Hall to endless glory;
Shine like stars with him above.

Parents ought to instruct their Children.

Nature itself enforces this duty; and to the voice of nature, God has superadded, in the Bible, his express command. Both under the Old and the New Testament dispensation, the religious education of children has been enjoined in the most solemn manner. This, every reader of the Bible must know; and to the authority of God, as expressed on this subject, every real Christian must desire to submit. The young are the hope of the church; and it is not enough to pray for them—though this duty is all-important—instruction must accompany our prayers. Catechising, Sabbath Schools, and Bible Classes, should not be neglected;—and it is incumbent on parents, to see that they are not neglected. As to catechising, parents owe two duties to their children. One is, to teach them to commit their catechisms to memory, and then to see that they are punctual in attendance on the recitations appointed by the ministers of the gospel. Where either of these branches of duty is neglected, and one or both of them are habitually neglected by three fourths of this congregation, parents need expect nothing else, than that their children will grow up like the heathen. A grander scheme for doing good to the rising generation was never devised, than that embraced in Sabbath Schools. They are preparing thousands for heaven, while they preserve tens of thousands from the contaminations of practical vice. The church is bound to support these institutions; and the professors of religion, of both sexes, stand aloof from them at their peril. The Christian world is becoming wide awake on this subject; and yet, it is a melancholy fact, that this city is, at least, half a century, in this business, behind the spirit of the age. And Bible classes are not less important. They are intended for the instruction of youth; and it is a duty, which parents owe to their sons and daughters, to require their attendance. For professors of religion not to do this, and some such belong to this church, is a public insult to the gospel and its teacher; and for this ungodly course, those professors must answer, both on earth and in heaven. To suffer their children to stay away from such instruction, is virtually to tell them, that they may remain the enemies of God—it is to sign, with their own hands, their passport to ruin.—*From an original sermon published in the Troy Review.*

MISSIONARY ANECDOTES.

A respectable Bristol merchant was waited on by a clergyman to solicit a donation in behalf of a religious institution—he gave him 20*l.* While conversing a letter was brought to the merchant, and after having perused it he said, Sir, I must request you to return the money: this letter informs me of the loss of a vessel, by which I am deprived of 30,000*l.* The clergyman did so—the merchant withdrew to his study, and returned with a bill of 100*l.* saying, Sir, take this money; my property is at God's disposal, and *if I will not give, God will take it.*

A lady one morning applied to some gentlemen who were appointed to examine the tickets of admission to a missionary meeting in England, and as she had no ticket (not being a subscriber,) they were obliged, according to the established rule, reluctantly to refuse admission—she retired a few paces, and again addressing the gentlemen said, I stated that I was not a subscriber, but I forgot, I am a subscriber.—I had one son, the prop of my declining years, and *I have given him to the God of missions.*

HINTS TO MINISTERS.

The Repository and Observer, after quoting a passage of the Rev Mr. Green's Sermon before the Rutland County Foreign Missionary Society, pursues the subject of it in a strain of inquiry and remark well calculated to excite attention. Many ministers have to lament the low state of religion in their churches and congregations. They labour apparently in vain, and all their exhortations and warnings are like the idle wind.

Now, the Repository and Observer asks, have these ministers of the Cross of Christ earnestly pressed upon the consciences of their people the duty of doing their part to have the gospel preached to every creature; to have the nations of the earth, who are now sitting in the region of the shadow of death, and practising the most vile and sickening abominations, made acquainted with their lost state, and pointed to the 'Lamb of God that taketh away the sin of the world?' Have they endeavoured to *enlighten* their people on this subject? Have they shown them the great system of means, the mighty machinery, which is now in operation for the conversion of the world? Are they made acquainted with the signal successes which crown the benevolent exertions of God's people? Do they know what glorious accessions there are to the number of the soldiers of the cross, and the extent of the territory of Christendom? Do they know that they live in a most interesting and blessed era of the church; an era of feeling, of action, of christian enterprise; an era of revivals of religion, of missionary efforts, and of special manifestations of divine grace to fallen man? Have they made any special efforts to circulate among their people the religious publications of the day, publications which contain the details of the operations of the church, and which tell what Jehovah is accomplishing for a world lying in wickedness? Do these heralds of Zion find in them a patron and an advocate? Do they make it a part of their business as ministers, to show their people the advantages of such publications, and encourage them to take, and to read them? Do they exert their influence to promote as extensively as possible the circulation of a religious Newspaper among their flock, or any other medium of information, respecting the glorious things which are done in Zion?

If the foregoing interrogations must be answered in the negative, (and we fear that in many instances they must be;) if the pastor has been remiss in regard to the enlightening of his flock, concerning the great things which are taking place in the Christian world; if he has not endeavoured to enkindle in their bosoms a missionary spirit, and an engagedness in the charitable objects of the day,—no wonder his people are stupid,—that the harps of professors of godliness, are hung upon the willows, and that the vine of God droops under his culture. No wonder that "*Ichabod*" is found written upon the door-posts of the sanctuary, and that the word preached falls powerless from the speaker's lips. *Vermont Chronicle.*

THE SOUL.

Anecdote of the Rev. James Armstrong.—Some months ago the Rev. Mr. Armstroug preached at Harmony, near the Wabash.—When a Doctor of that place, a professed Deist or Infidel, called on his associates to accompany him, while he "attacked the Methodist," as he said. At first he asked Mr. A. if he "followed preaching to save souls?" he answered in the affirmative. He then asked Mr. A. "if he ever saw a soul?" 'No.' "If he ever heard a soul?" 'No.' "If he ever tasted a soul?" 'No.' "If he ever smelt a soul?" 'No.' "If he ever felt a soul?" 'Yes, thank God,' said Mr. A. "Well," said the Doctor, "There are four of the five senses against one, to evidence that there is no soul." Mr. Armstrong then asked the gentleman if he was not a Doctor of medicine? and was answered in the affirmative. He then asked the Doctor 'if he ever saw a pain?' "No." 'If he ever heard a pain?' "No." 'If he ever tasted a pain?' "No." 'If he ever smelt a pain?' "No." 'If he ever felt a pain?' "Yes." Mr. A. then said 'there are also four senses against one, to evidence that there is no pain, and yet, sir, you know there is pain, and I know there is a soul.' The Doctor appeared confounded, and walked off.—*Ind. Gaz.*

TO KEEP APPLES FOR WINTER USE.

Put them in casks or bins, in layers, well covered with dry sand; each layer being covered. This preserves them from the air, from moisture, and from frost; it prevents their perishing by their own perspiration, their moisture being absorbed by the sand: at the same time, it preserves the flavor of the apples, and prevents their wilting. Pippins have been kept in this manner sound and fresh, till near mid-summer; and how much longer they would have kept is not known. Any kind of sand will answer: but it must be perfectly dry.

CHANDALIERS,
SUITABLE FOR CHURCHES.

THREE large and sixteen second size Chandaliers, for sale cheap by

DANIEL WURTS,
Nov. 8th 1826 *Louisville.*